Cambon.

A SERMON

Preached before the
UNIVERSITY of *CAMBRIDGE*,
IN
Kings-College Chapel;
On the 25th of *March*, 1689.
Being the Anniversary for Commemoration
of KING
HENRY VI.
The FOUNDER.

By WILLIAM FLEETWOOD, *M. A.*
Fellow of Kings-*College.*

CAMBRIDGE,
Printed by *John Hayes* Printer to the *University*; for
William Graves Bookseller there. 1689.

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March 27.
1689.

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SERMON

Preached before the

UNIVERSITY of CAMBRIDGE,

IN

King's-College Chapel;

On the 29th of March, 1689.

Being the Anniversary for Commemoration

of KING

HENRY VI.

The FOUNDER.

By William Fleetwood, M. A.

Fellow of King's-College.

CAMBRIDGE,

Printed by John Hayes Printer to the University; for William Graves Bookseller there. 1689.

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II. Corinth. Ch. 9. V. 12.

For the Administration of this Service not only supplieth the Want of the Saints, but is abundant also by many Thanksgivings unto God.

AFTER St. *Paul* had been exhorting the *Corinthians* to a Liberal and speedy Contribution to the poor Saints at *Jerusalem*, from abundance of Topicks general and particular; such as the Excellence of the Nature of the Work it self, the Example of the *Macedonians*, and the Expectation that Church had; the Reasonableness of this, that as they had abounded in every thing, so they should also abound in this Grace; from the Forwardness of others, from the Example of Christ, who for their sakes became Poor, that they through his Poverty might be made Rich, from the expediency and profitableness of Perfecting a Good Work they had already begun, and from their own Forwardness which had made it in a manner superfluous for him to write to them, which take up the 8 and 9th

Ch. of this Ep. he enforces it by this at laſt, that this their Charity would *cauſe Thankſgivings to God*, Verſe 11th. and in the Text with an Addition ---*for the Adminiſtration of*, &c.

By the *Adminiſtration of this Service* we muſt underſtand, the Diſtribution of Alms, the Liberality of Communicating, the Exerciſing Acts of Charity; Alms being a part of the Spiritual *Service* under the Goſpel, and call'd in Ritual and Pontific terms, *an Odour of a ſweet ſmell, a Sacrifice acceptable well-pleaſing to God*, *Philipp.*4.18. and ſo in *Heb.* 13. 16. *To do good, and to communicate forget not, for with ſuch Sacrifices God is well pleaſed*; and its Commendation here is, that *it not only ſupplies the Want of the Saints*, but it is an Obligation and Incitement to theirs and others Gratitude to God; it occaſions Prayers and Thankſgivings, and the Name of God is thereby glorified. As therefore the Text will not juſtly allow, ſo I think the Occaſion of this Aſſembling will require no more at my Hands, than the Treating of theſe two Heads in the firſt place, and of applying them to our preſent purpoſe in the ſecond.

To ſupply the Neceſſities of ſuch as are in want, is a Work of ſuch acknowledg'd Excellence in its own Nature, carries ſuch Sweetneſs and Complacence with it in its Practice; is ſo agreeable to all Mankind, and of ſuch Pleaſing odour before God, that 'twere a kind of Injury to any here, to ſuppoſe them ſo entirely loſt to all the Principles of good Nature, of improv'd Reaſon, and reveal'd Religion, as to think they wanted Conviction, or indeed Perſuaſion in this Caſe. It is to be juſt to the Text, that I inſiſt a little on theſe Heads.

First then, It is a Work of great Excellence in its own Nature, it is perfecting Human Nature, and advancing it as far as it can go; in nothing do we more resemble and draw near the Godhead than in that largeness of Heart, and Generous disposition of Soul, from whence the works of Charity proceed: and what is expresst in St. *Luke* by--*Be ye therefore mercifull, as your Father also is mercifull*; is in St. *Matthew* ---*Be ye therefore perfect, even as your Father which is in Heaven is perfect.* 'Tis honouring our Maker. 'Tis, in a manner, (and by his Permission,) Mending the Works of God, and Bettering the Creation: For He in his allwise Disposal of Affairs, has ordered Matters so, that there should seem to be a great many Defects in Nature, a great deal of Partiality in the Distribution of the things of this World, and inequality in the Gifts of Fortune; and hath submitted all the World to the dominion of what we call Chance and Accidents. And this not through any impotence of Power, defect of Foresight or goodwill to Man; but most especially for the Exercise of the wisdom and the vertue of his Creatures. And therefore he that best repairs these Breaches, supplies these Defects, makes up these Inequalities, and best provides against these evil and unhappy Accidents; improves the Human Nature most, and best deserves of it, does the most excellent and beneficial Work, acts the most reasonably, and most conformably to the Divine Will, he best accomplishes the Works of God and the Designs of Providence. It is hard to conceive an attempt more Noble, or a work more Excellent than what the Heathens call'd the Conquering Fortune, and giving to Man a New Fate, but we must say than the Rescuing Human Nature from that Contempt and Misery,

ſery, into which our Sins firſt threw it, and under which they keep it ſtill in bondage; which is done (and never better done than) by the Exerciſe of Charity. 'Twas Sin that firſt debas'd our Kind, and firſt ſubjected it to Pains and Sicknesſes, Infirmities and Wants, and all the Sorrows and Diſtreſſes, under which we ſee and feel it labours, and to whatever makes us the Objects of one anothers Pity and Compaſſion. And God by his uſual methods (full of aſtoniſhing Love and Kindneſs) hath dealt ſo graciouſly both for and with us, that we may (like Himſelf) work good from evil; and by a rare Reverſe of Providence hath both enjoyned and enabled us, to make theſe ſad effects of Sin, occaſions of new Righteouſneſs, and of Deſtroying Sin it ſelf, and in our own, and one anothers Miſeries, hath given us, as it were, ſo many Opportunities of exerciſing greater Graces, of practiſing more Virtues, of raiſing the Soul to a Nobler pitch, and aſpiring to a better Immortality, than otherwiſe, for any thing we know, we could or ſhould have had. He therefore that is practiſing Beneficence, feeding the Hungry, cloathing the Naked, viſiting the Sick and in Priſon, relieving the Diſtreſſed, and doing Good, is at the ſame time Riſing as it were from *Adams* Fall, vindicating Human Nature, aſſerting his Original, exalting and ennobling of his Soul, and in a manner Triumphing, already, over Sin, and Death, and Hell.

Yet after all, this Work of Love, is not more excellent in its Nature, than (to our Comfort) it is Secondly, both ſweet and pleaſant in its Practice: And in good Truth, 'tis very Happy for us that it is ſo, conſidering 'tis ſo frequently, ſo earneſtly, ſo inexcuſably injoyn'd and made our conſtant Duty. Our Souls are ſo united

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to our Bodies, ſo cloſely tack'd and faſtned to their Matter, and clogg'd with their Corruption, that tho they can make ſhift to diſcern the reaſonableneſs and neceſſity of performing their duty, yet they are difficultly mov'd to practice, unleſs ſome ſenſible impreſſion of delight, accompanying the duty, be made appear, and they be not only fed with future hopes and expectations. Proportionable therefore to this Neceſſity and ſtrict injunction of this Duty, hath God in his goodneſs made the pleaſure and delight that conſtantly attends it. There is that ſweetneſs and complacency in doing good to thoſe that want, that even the bare deſires and wiſhes of it, when it is beyond our power to do it, give us a good degree of peace and quiet and content within; and we can ſatisfie our ſcruples with the ſincerity of our deſigns and purpoſes: but if we bring thoſe purpoſes to good effect, there is then ſuch a ſpring of joy and contentation riſing in the ſoul, the ſpirits overflow ſo pleaſingly, and the heart ſwells with ſuch ſweet gayety and pride, that it is hard to find a name for the delightfull paſſion, and we can ſooner feel than can expreſs what 'tis we mean. And though theſe extaſies abate in time, and languiſh by degrees, yet the delights of doing good, purſue a man as long as the remembrance of it laſts. It is impoſſible to call to mind a mans good deeds, or view the objects of his charity, without abundance of content and ſolid ſatisfaction. I make no doubt, but the devout and humble ſoul returns God frequent thanks for his exciting and aſſiſting grace, but I doubt very much whether 'tis poſſible in humane Nature, not to reflect Honour and Pleaſure on ones ſelf withall; they do ſo naturally flow, ſo unavoidably reſult from the remem-

brance of those Acts of Charity and kind Beneficence. And *Seneca* had never more reason, then when describing this Virtue, he said it was *Actio benevola tribuens gaudium, capiensque tribuendo.*

Thirdly, 'Tis agreeable to all Mankind -- We are frequently forc'd when we would recommend a Virtue to our audience, to tell them, 'tis approv'd and practic'd by all the *Wise*, and *Good*, and *sober* Persons of the World, which thô it is not so, yet it *may* look like begging of the question, because we are already prepossess'd in favour of that Virtue, and consequently may be thought to call and judge those Persons Wise, and Good, and Sober, barely from the practice of it. But when a man can safely say that all the World approves a thing, that high and low, rich and poor, young and old, good and bad agree to it, and have been always of the Opinion; when they who cannot practice it, still wish they could, and they who do not, are asham'd, and make what shew they can, as if they did; when no mans confidence or wit hath ever carried him so far, as to dispute its Excellence, or praise its Opposite, a man must be forsaken quite of sense, and reason, and good manners, he must do strange violence to all the powers of his Soul, whom the reverence that is due to the so general judgement of the world, cannot impress upon, or move to the belief and practice of this Noble Duty upon all occasions.

Fourthly, 'Tis acceptable in the sight of God; it must needs be so, he would not otherwise have charged it on us with such earnestness, commanded it so positively, and call'd upon us for performance so incessantly,

ceſſantly, and threatned its neglect ſo terribly, throughout the Scriptures. It muſt needs be acceptable, becauſe we are thereby kind to Him himſelf, in relieving his Friends; for ſuch is his goodneſs, that he hath made the cauſe of thoſe that want, his Own, and reckons up the good we do to them, done to himſelf, and will accordingly reward it. It muſt needs be acceptable, becauſe we thereby exerciſe an act of faith and confidence in his truth and goodneſs, we give him ſomething ſure and in poſſeſſion, for the reverſion of rewards, we know at preſent little of; we give becauſe He bids, and truſt becauſe He ſays that He is faithfull. And the Scriptures place a great deal of the merit of *Abrahams* faith, in obeying when he was called to leave his Country and his Fathers houſe, and going out altho *he knew not whither he went*; that is in ready confidence and in implicit faith: it muſt needs be acceptable becauſe we thereby honour him in obeying his commands, are juſt in owning him the Lord and true Proprietor of all we have, and paying this acknowledgement, and by ſhewing our ſelves gratefull, and in ſome meaſure worthy of his mercies. And to conclude, in a great many other ways, not needfull to recount at preſent.

But if the works of Charity are thus excellent and ſweet, thus acceptable both to God and man, when exercis'd on thoſe that *only want*, they are yet more excellent and ſweet, and more agreeable, when exercis'd on thoſe that want, and that *deſerve* them at the ſame time. It is a great improvement of the Argument, when the adminiſtration of this ſervice ſupplieth the want of the *Saints*. Not but that to ſtand in need of Charity, is ſtrictly ſpeaking, to deſerve it, and is the

first and most immediate cause and motive both of Giving and Receiving: so that he that asks and receives upon presumption of his Want, and yet wants not, is at the best but a Deceiver and a Cheat; and he that gives without Presumption of that Want, may be munificent or liberal, good natured, vain, or whatever else he pleases, but not Charitable. But when both Want and Merit meet, the Practice of this Grace is much more satisfactory to ones Self, and more agreeable to God and Man. It is a Complicated act of Goodness then, it is approving and rewarding Virtue, encouraging Religion, Industry and Honesty, and whatever else may be the merits of the Receiver, as well as pitying and relieving his Distress. Let us try (said One of old with admirable reason) how to make our Benefits most lasting and most serviceable, and such as may never turn to Evil, and that will be by carefully and wisely choosing where to place them most deservedly; I will never give Mony to a Man *qui adulteræ numerabit*, I wont be so far accessary to his lewd acts or purposes, I will if I can reclaim him, but if not, I don't intend to encourage or promote his Wickedness; with a great deal more to good purpose, and agreeable to the voice of right Reason, which advise us to associate Prudence with Beneficence, and whilst we are succouring Human Nature, to discountenance Vice and Immorality withall, to encourage Virtue and Religion, and serve the Interests of the Commonwealth. And to tie this Duty closer, it is now become an Obligation of Reveal'd as well as Natural Religion, and we must, *as we have opportunity do good to all Men, but especially to those that are of the houshold of Faith.* And amongst other Duties summ'd up in *Rom.* 12. one is *Distributing to the Ne-*

cessities

ceſſities of the Saints; and St. *Paul* makes a journey on purpoſe to *Jeruſalem, to miniſter to the Saints*, and raiſes the Character of the *Macedonians*, from their *making Contributions to, and that of the Houſe of Stephanas*, from *addicting themſelves to the Miniſtery of the Saints*. And tho in all thoſe places, by the Saints we are to underſtand *Believers*, *Chriſtians* in general, falſe as well as true, yet we muſt underſtand withal, that they were honour'd with that Name, from the *Sanctity* of their Profeſſion, their holy Doctrine, and their preſumed holy Practice, as well as in Contradiſtinction, to the unbelieving *Jews*, and the prophane unhallowed *Gentiles*. So that as a Man muſt take all due care in the Choice of fit and proper Objects of his Charity, and ſee that they be good and truly Saints if poſſible, yet he muſt not abſtain from doing Good, purely upon the account of his Uncertainty, whether his Works will be beſtowed deſervedly or no. A Man muſt not frequently make the Suſpenſe of his Mind, a Ground for withholding his Hand: The Pretence will always laſt, and without great Care, will prove a Snare to Virtue; 'twill put him upon little Tricks and diſingenuous Shifts of pleading cauſeleſly againſt mens Merits: 'twill make him argue nicely and illnaturedly, and ſubtilly diſtinguiſh the Poor out of Relief, and himſelf out of Charity, and engage him by degrees into Hardneſs of Heart, and an inhuman Temper. Let every One but do his Beſt, and guide himſelf by the moſt probable Appearances and outward Shews (of which he only can be judge) and leave the Iſſue and Event to God---To God, who has made it a Duty to be Charitable, but has not withall given us a Spirit of Diſcernment, to ſever Hypocrites from the ſincere and

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honeſt Chriſtians; and therefore cannot reaſonably be thought to require this great Exactneſs at our Hands; and is much too juſt and kind, not to reward our good Intentions for the ſake of anothers undiſcoverable Malignity. It is therefore good and neceſſary, it ſhews our Hope and Confidence, our Faith and our Obedience, that we ſow our Seed at peradventure, but it is better that it fall on Good ground; it is good that we intend it well, but it is better thoſe Intentions find their good Effects. It is a great Commendation of Charity, that it ſupplies the Neceſſities of ſuch as *want*, but 'tis a greater yet, when it ſupplies the Neceſſities of *Saints*, and truly Good Chriſtians.

But Secondly, *It is abundant alſo by many Thanksgivings towards God. Whiles by the Experiment of this Adminiſtration* (as St. *Paul* ſays in the following Verſ.) *they glorifie God*. *Firſt*, for their profeſs'd Subjection to the Goſpel of Chriſt. *Secondly*, for their liberal Diſtribution to them and to all Men. And *Thirdly*, by their Prayers for you.

If there wanted Arguments to advance the Praiſe and Honour of this moſt excellent and uſefull Grace of Charity, one might, without being too minute, and forcing things unreaſonably, deduce a very certain, and well grounded one from hence, that the works of Charity are here made the Marks of our *profeſs'd Subjection to the Goſpel of Chriſt*: That tho there are other ways of appearing Chriſtians, ſuch as being baptiz'd into the Churches Faith, frequenting its Aſſemblies, Partaking of its Sacraments, and Submitting to its Diſcipline; yet that the cleareſt Tokens, the certaineſt Indications, the openeſt and moſt avowed Profeſſion of our Chriſtianity, is the Practice of Good

Works,

Works, in Pursuance of its Holy Doctrine and Commands.

But since there is no great need of this, I have only to observe at present, *First*, that their Charity administred occasion of Glorifying God, and Honouring the Christian Religion; *Secondly*, that they who were, and were to be, Relieved, were Gratefull to God by Returning him Thanks for the Liberality of their Benefactors; and *Thirdly*, Gratefull to their Benefactors by Praying to God for them.

First, It occasion'd the Glorifying God and Honouring Christianity. For as it is in Human Intercourses where when one Man by Counsel or Perswasion of another performs some brave and generous Action, part of the Praise and Glory where 'tis known, will both deservedly and unavoidably result upon the Encourager and Setter on; so is it in the case of Charity 'twixt God and Men. It must needs be that with Considering People, the Merit and the Glory of those Benefits, must fall especially on God, who first inspir'd those Principles into the Souls of Men, from whence those gracious Acts proceeded.

But farther their Works of Charity were Occasions of Honouring Christianity, of preferring that particular Oeconomy to both the *Gentile* and the *Jewish* Dispensation. Let Men contend never so long, so warmly, and so wisely about the Preference of the several Theologies, about the Excellency of their Doctrines, and the Properness of their Natures, to exalt the Understandings, to refine the Powers and Faculties of the Mind, and raise the Souls of Men to a Nobler pitch, and closer Union with the Godhead: Yet after all, that Doctrine that is fitted best for the general Welfare

fare of Mankind, and best consults its publick Benefit and Interest in this World (not excluding that of another) will certainly prevail and carry it above the rest, when once 'tis truly scann'd and understood. So that had the Christian *Dogmata* been as suitable to the Wisdom of the World, and as agreeable to its way of reasoning as its practic Precepts were to the Convenience and Benefit of Human Life, it had not stood in need of Miracles, it had obtain'd that by its own Reasonableness and natural Force, which it did by Supernatural and Divine Assistance; it was so calculated for the general Good, consulted so the Weal and Comfort of the World. Nay it dispos'd the Minds of Men so sweetly to the Practice of Humanity, Compassion, Charity, Beneficence, and in a Word to all Good Nature, that even where Miracles were wanting, both obstinate and sullen *Jews*, and vicious hardned *Gentiles*, were by them often charmed into Conversion, and always into Admiration of those generous Doctrines: And even in spight of all the indigestible Difficulties of the Christian *Creed*, they could not choose but love the Christian *Practice*. So that Doing good and multiplying Acts of Charity, was the most natural and ready way of heaping Honours on their Institution, of Conciliating the Esteem and Favour of the World, of Winning Proselytes, and Gaining upon those that were without, and of Securing and Confirming those that were already in.

Secondly, Those that were relieved were gratefull to God, by returning Him Thanks for the Liberality of their Benefactors. *They glorifie God*, says St. *Paul*, *for your liberal Distributions to them and to all Men.*

However

However 'tis, that God impreſſes on the Minds of Men, and moves them to good Works of Charity, whether by ſtirring and impregnating thoſe Seeds of natural Pity he hath ſown in all our Hearts, or moving us by Hopes or Fears, by Promiſes or Threats, Rewards or Puniſhments, or by ſome ſpecial Act of quickning and exciting Grace, ſome ſudden ſweet Illapſes from above, or ſome illuminating Viſion and Divine Monition, or whether Men are mov'd themſelves, by the Vanity of their own Hearts, by the Decency and Comelineſs of thoſe Works, by the Ambition of Fame, and the Reputation of being called Benefactors, by the delights of Praiſe whilſt Living, and the Deſires of Glory when they are Dead, or from what other Motive certain or unknown, thoſe who receive the Benefits are moſt undoubtedly oblig'd to make their due Acknowledgments to God, by their Returns of Praiſe and Thanksgiving. For let the Cauſe and Motives, and the Inſtruments be what they will, yet the kind Fruits and good Effects will certainly require, and certainly deſerve it at their Hands. The Goods are equally the Gifts of God, and the Diſpenſers of them equally his Stewards (with reſpect to the Receivers) as if they had had immediate charge there to beſtow them. And God muſt not loſe his Praiſe, though the Givers do; thô they too ſhould be Looſers onely in the day of Recompence. We muſt not do as ſome Men do, who ſee no farther than the Hand that reaches, and only mind the next immediate Cauſe that miniſters to their Relief, like ſome (but few) abſurd Idolaters of old, that Deified the viſible and flowing Streams, but never thought upon the hidden Springs from whence they came; they entertain with joy and thankfulneſs

to Men, the Pleaſures and the Benefits that they receive, but never think of looking up to God, the Fountain and Original of all their Happineſs. But 'twas not ſo with thoſe of whom St. *Paul* treats, they made the kind Benevolence of their Benefactors an occaſion of Praiſing God, and Honouring his moſt Holy Name, and by *ſeeing and by feeling Mens good Works, they learnt* (as all of us ſhould do) *to glorifie their Father in Heaven.*

Thirdly and laſtly, They were grateſull to their Benefactors by praying to God for them. It cannot fairly be denied, but that there is a ſtrong propenſion in us all, to ſelf-ſufficiency and independence one upon another. No man can ſay, but he had rather want no help, than be oblig'd to others for it; but ſince this cannot be, the next thing we have to do, is to contrive, how to be even and on the ſquare again with our Obligers, and the nearer we come to it, the freer we think our ſelves, and certainly are more contented and at eaſe: but ſince the ſtate of affairs in this life, will not admit of equal gratitude in kind, or indeed in any tollerable proportion, God in his goodneſs hath prepar'd for the poor, the comfort and relief of Prayer, and hath annex'd ſuch promiſes to the due performance of that work, as may quickly equal the moſt conſiderable advantages they can receive from any of their Benefactors; and hath made it their Religious duty as well as their Natural deſire, to pay their debts and obligations, and hath commanded them to ſollicit him by earneſt Prayers and by inceſſant Cries to ſhower down favours on their Benefactors heads; and as there is an unaccountable venom in their bitter cries and curſes, ſo have their Prayers a marvellouſly penetrating power

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and force. And of this the World hath been in every age, ſo well aſſur'd, that there have not wanted men of all conditions and degrees, Sons of Peace, and Conquering Heroes, high and mighty Princes, Clergy, Laity, learn'd and ignorant, that have exchang'd their Gold and Silver, Lands, Jewels, rich Donations, ample Settlements, ſtately Structures, Colleges and Hoſpitals, for the bare purchaſe of theſe Prayers, and thought it no ill bargain: That have look'd upon their following Victories and Triumphs, the proſperous and ſucceſsfull Iſſues of their undertakings, as ſo many returns and anſwers of theſe Prayers, ſo many Bleſſings forc'd from Heaven, by the ſweet violence of their importunate addreſſes to the throne of grace. So that praying for Benefactors hath not been more eſteem'd a duty on the Receivers ſide, than it hath prov'd a motive and encouragement to Giving. And it may be it is better to ſtop here, than proceed to tell the extravagancies to which the exceſſive confidence that men repos'd in theſe kind of Prayers and Services, tranſported many a good, but indiſcreetly zealous Soul. And ſince there is now no danger from the examples, let us rather chooſe to cover, than excuſe or condemn, the faults (ſhall I ſay) or rather the miſtakes of our Foreſathers.

And now, having done what right I could be well allowed to do the Text, I am come in the ſecond place to apply what I can to our preſent purpoſe.

And *firſt*, if St. *Paul* ſo earneſtly exhorts to, and commends a Piece of private, caſual, temporary, tranſient Charity; how much is due, what might be ſaid of ſuch a publick, ſo deliberately deſign'd, and ſuch a

Lasting one (an Everlasting one I hope) as I stand here the Gratefull Subject of? *A private Man may cast his Bread upon the Waters in hopes to find it after many days, and give a Portion to seven and also to eight, because he knoweth not what Evil shall be upon the Earth.* And if notwithstanding this Design, and these self-interested Principles, the Work is excellent and acceptable both to God and Man; it must needs be infinitely more so, when a *Prince* becomes the Donor, under whose Consideration, none of those Hopes or Fears can reasonably be thought to fall. And if the Relieving private and some few Persons, want not its Praise and Glory, they must both of them rise as the Merit does, where the Publick is oblig'd, and all may put in equal Claim and Title to the Benefaction, that will be content with his way of Education. The Story is well known to *Us* be sure, but he that would record the Virtuous Qualities and Fair Endowments of our Glorious Founder, to those that are without, or to Posterity, could not by any means forget that most Remarkable and Noble Instance of his large and comprehensive Soul, in generously Rejecting one of our first Governours, for his too partial Fondness to his Native Countrey, and endeavouring to appropriate all the Royal Bounty to it only; considering with Himself, that though a Private Man might do the same with Reason enough and Justice too, yet that a *Prince* should both in this and every thing besides, approve Himself a *Father of the Publick.*

Secondly, A form'd premeditated and deliberate work of Charity has certainly the advantage of a casual accidental One; this may be wrested only by the importunity of some that want, compliance with the cu-

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ſtome of the place, forc'd by the example of the company, and ſhame of being ſingular, or expreſt from men by the lamentable moans and preſence of ſome piteous object: and men are often ſeen upon removal of thoſe objects, and the going down of thoſe mechanick ſprings of tenderneſs to harden and return again to their ill-natur'd tempers, and frequently repent them of the good they did, wiſhing themſelves again poſſeſſors of their riches. But he that acts deliberately, that forms his deſigns beforehand, without any preſent artificial motives, and certainly intends them for a laſting benefit to all poſterity, muſt be preſum'd in reaſon and in juſtice to build upon the beſt and ſureſt grounds, to proceed upon the nobleſt and moſt perfect Principles. It can't indeed be ſaid, that this Foundation was the Deſign of *many Years before*, for the King Himſelf was then but Twenty three at the moſt, an Age moſt commonly of little Thinking with Great Men, or at beſt, of little elſe, than how to paſs away that Spring of Life in Gaiety and Pleaſure. But yet it was his Earlieſt Undertaking and Deſign, and had for ſome conſiderable time been the whole Employment of his Thoughts, and his Heart was ſo intent upon the Matter, that he had little Reſt, till he had brought it to a hopefull Proſpect, and to ſome Degrees of its Perfection. It was no ſudden accidental Thing that mov'd Him; it was not the Effect of his Relenting Thoughts, after the ſhedding ſome Innocent Blood, by the Rage of his own Hands, or by the haſty Execution of ſome furious Order; for he was Meek and Merciſull, Sparing of Blood, and tender to his Ruine: of ſuch a Gentle and Forgiving Diſpoſition, that when a rude and impious Souldier ſtruck him knowingly in priſon, He afterwards upon the Throne, rebuk'd him

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only with a piece of Scripture, told him, he *should not ſtrike the Lords Anointed.* Nor was it an Effect of his Repentance upon the Cooling of his Youthfull Blood, nor of the Injunction of his Confeſſor, for ſome Extravagances common to that Age. For what was ſaid of virtuous *Grutian*, may be ſaid of Him with equal Truth, not *Veſta's Altar, Pontifex his Bed, nor Flamen's Pillow* was more pure and holy than his Chamber. No Honourable Wife, no Noble Virgin, Private Maid, or Conſecrated Spouſe of Chriſt call'd at his Hands for Satisfaction to their injur'd Honour. He was of ſuch white Innocence, and ſuch unſullied Sanctity in that behalf, that He could not bear thoſe Liberties and Freedoms, that ſince make up the very Innocence and Modeſty of Courts.

This Virtue was in Truth ſo much his own, and ſo peculiarly engroſs'd up by Him, that He ſeems to have carried her to Heaven along with Him; and not to have left Succeeding Kings the very Virtue of Hypocriſie, no not ſo much as the Grace to diſſemble any kind of liking to that Purity. Nor was it an Attonement for ſome loud Oppreſſion, Violence, Injuſtice, or ſome Sacrilege. *It is* (ſaid One of old) *the laſt Defence of Wicked Kings to take away from Some, to give to Others, and deprecate the Envy and the Odium of their preſent Rapines by ſome large Works of Bounty to Poſterity.* But 'twas not ſo with Him; for thô his Reign were long and troubleſome, and its Years might have been nam'd and numbred from ſome remarkable Calamity befalling His Perſon or His Government, His Affairs perpetually embroil'd by the prevailing Faction of his powerfull Rival and Competitor for Soveraignty, and by the Paſſions of his own Imperious and Intriguing Queen, by the Rude works of War abroad, and by the Miſeries of a worſe at Home,

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and consequently a great deal of Injustice must be done, yet no Man ever had the hardiness to charge the King with any Evil; and that not for Good manners or Respect, but for the Truth and Justice sake. And 'tis so little likely He would cement our Buildings with the Blood or Tears of the Oppressed, that when He was in want of Money to expedite his Intentions, and was shown the way, by Seizing to that use the Estates of some that had forfeited them by Treason, He generously rejected their Advice, and could not bear the Thoughts, that any One in after Times should curse our Walls, and call with bitterness and anguish of their Souls for their Forefathers Patrimony.

It is not without Design (I own) that I have chosen to recommend Our Founder and Foundation from these Topicks. For they who are conversant in the Histories both of our own, and other Nations (and I am sensible where I am) know very well, that Blood, and Lust, and Violence, have laid the Bottoms of more Abbies, Monasteries, Nunneries, more Chantries, Priories, more Hospitals and other Charitable Houses, than any other three much better Principles. And tho the good Effects may have atton'd for their bad Causes, the goodly Children answer'd for the ungracious Parents; yet no one (sure) can be so partial to the Fruits, as not to wish they had sprung from a more Creditable Stock. And I cannot but think We have some Advantage in having so Merciful, so Chaste and Righteous a King our Founder, and mov'd by no other Principles than those of Honouring God, and Benefiting Mankind.

Thirdly, The Excellence and Merit of the Bounty we are Sharers of, rise yet much higher, than that commended by St. *Paul*, by its Advantage of Duration and

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Continuance. That was a temporary tranſient Act, but This has all the Eternity that human Things admit of. That call'd for new Supplies within a while, This only wants, that Men would have the Fear of God before their Eyes, and would withhold their hands from Sacrilege and Robbery. Farther, That but ſupplied the bare Neceſſities, This both the Eaſe and the Conveniences of Life. That made Life tolerable, This might make it eligible; it were not for the Honour of theſe kind of Works to ſay they went much farther: to ſay they furniſh'd us with a luxurious Table, an overflowing Bowl, or miniſtred to our Exceſs in any kind. 'Tis enough that they indulge to ſomewhat more than is required by parſimonious uncorrupted Nature, by ſober well conſidering Reaſon, and by the Auſterities of Chriſtian Diſcipline.

The laſt and greateſt Advantage, that ariſes to Us from this ſort of Bounty, is, that it ſupplies the Neceſſities of the Mind and Soul, it gives us opportunities of Improving the powers and faculties of the One, and conſulting the true and everlaſting Intereſt of the Other. We are here at perfect Eaſe aud Liberty, free from all other Cares and Troubles than what we ſeek, or draw upon, or plunge into, our Selves: entirely vacant to the purſuits of Wiſdom, and the Practice of Religion: have all the Helps, and all the Encouragements that We can want or wiſh for. Here We conſult with dead Authorities, and living ones; may underſtand the rules of Wiſdom by the Examples, and learn the Precepts from the apparent Practice of every Grace and Virtue. Here We have Opportunities of Frequent Sacraments, and more than Daily Prayers; a kind of Force and moſt agreeable Neceſſity of being Good, or of appearing ſo, or being

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ſingular in Evil, of proof againſt the Injunctions of our Governors, the force of Cuſtom, and the influence of good Examples, and conſequently Sin without Excuſe. In a Word, if we would meaſure our Felicities by the Judgment and Opinion of the World without, by our own Longings and Deſires after this ſtate of Life, before we have attain'd it, or by the Torments and Vexations that attend the Remembrance of having left a while, or loſt, or ill improv'd it, we muſt conclude that we have Opportunities of being Learned, Honeſt, Sober, Good and Happy Perſons; and that it is in our power, by co-operating with the good Grace of God, to fulfill the Words of the Text in their moſt Literal ſenſe, and ſhew that the Adminiſtration of this Service ſupplies the *Neceſſities of the Saints*, ſuch as are truly *ſo*.

It remains in the ſecond place, that it be *abundant alſo in many Thankſgivings unto God*, and that in the former Method. *Firſt*, by Ordering matters ſo, that the Diſtributions of our Benefactors may be an Occaſion of glorifying God and our Religion. *Secondly*, that We thank God for our Benefactors, and *Thirdly* and laſtly, that We pray for them.

Firſt, We muſt order matters ſo, that by the Diſtributions of our Founders, the Name of God and Chriſt be glorified. We live not indeed amidſt the *Jews* or *Gentiles* now, and conſequently cannot either profit them by our Good, or ſcandalize them by our Bad examples, or glorifie God by their Converſion. But it may be we live amidſt as Sullen and Perverſe, and as Ill-natur'd a Generation, as either of the former. For notwithſtanding what I ſaid of the Judgment and Opinion of the World in general about our Happineſs, yet there want not Some, that are weak and apt to be offended

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at, Others rejoycing in, our Failings, and watching curiouſly for our Miſcarriages; ſome cauſeleſly complaining of our Way of Education, ſome of our want of Zeal and True Devotion, (one may gueſs what they mean;) ſome of our ſheltering Ignorance and harbouring Idleneſs, ſome of our Uſeleſſneſs and Inſignificancy to the Commonwealth; moſt of them meaning all the while we are too Rich and Happy, and calling for a Reformation to the Priſtine Purity, becauſe they think 'twill bring the Priſtine Poverty along with it. So that we have need to walk with all the Care and Circumſpection in the World; redeeming the Time (for indeed the Days are evil) loſing no Opportunities, but improving our Talents to all Advantages on all Occaſions; both fearing God, and regarding Man, approving our Selves to our Selves, and providing things Honeſt in the ſight of Others. Letting our Light ſhine before Men, adorning our Profeſſion, and Living up to the Rules of our Inſtitution; and by theſe Means, when Men ſhall ſee us thus Induſtrious in our Way, thus happily employed in Praiſing and in Practiſing the Rules of Wiſdom, Virtue and Religion our Selves, in countenancing and teaching Others, in cultivating, watering and improving all thoſe Generous and Noble Plants they ſend us hither, and returning them Fair and Flouriſhing in all that is Good and Excellent, when they ſhall find the benefit and comfort of thoſe ſweet Living Streams that overflow from this *Immortal Spring*, they will be tempted ſure to change their Minds, diſcharge their Hearts of their Malignity, glorifie God and Chriſt, and bleſs the Bounty and the Hand that miniſtred to ſo much Good.

Secondly, We muſt be Thankfull to God for our Benefactors. For thô the glorifying God, both in our

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Bodies and Spirits which are Gods, and reflecting Honour on his Holy Name, by a Religious Sober Usage of their Benefits, be both the Best and Truest way of Thanking him; yet 'tis not of it self sufficient, We must express our Gratitude in ways befitting reasonable and honourable Creatures, agreeable to God and usefull to the World; such as Rejoycing, Praising and Thanksgiving, such as may also edifie the Hearers and the Standers by, and may excite them to the Imitation of those Vertues and Excellencies they hear and see extoll'd in Others. And thô I did, in reckoning up the Benefits we receive, lay down so many Grounds of our Thanksgiving, and have already mentioned some peculiar Virtues of our Royal Patron, yet I should scarce acquit my self of what I owe to my Society, unless I offer in its Name, peculiar Thanks and Praise, Honour and Glory to the Eternal Inexhausted Spring of Bounty, for all the Advantages we in particular receive: and sure I should but ill become This Place, answer but ill the Purpose of this Day, if I should suffer Works of such Magnificence to lie in common Heaps of Charity, and be content with General Commendations, passing the Good King *Henry* over together with the *Crowd* and *Multitude* of Founders. His Honors should no more be common, undistinguish'd ones, than were his Merits; his Praises should at least equal his Private Virtues, if they may not rise up to his Royal State and his Magnificence. And thô each of them singly were a Task, and when conspir'd and met in one, might rather cause one to despair of being Just, than fear the falling into servile Adulation or Extravagance; yet not to pay down something were intolerable, and to imitate the Iniquity of bad Debtors

that chooſe to be unjuſt to *all* their Creditors, for fear of being ſo to *ſome*. And as for Fame, I count a Parſimony of it here were next to Sin; it can be never better ſpent, it never can be better loſt, and no Good Man but will ſay as *Mamertinus* did to *Julian*. --*Malle eloquentiæ Laudem, quam Pietatem officiumque meum deſiderari.*

In compliance therefore with the Text, I thank the Immortal God for that Munificence, by which Two Royal Great Societies were Founded and Endowed: which notwithſtanding all the Depredations they have undergone, do yet ſubſiſt in Fair and Honourable manner, and are, if not the Envy, yet at leaſt Part of the Praiſe and Glory of their Neighbours; for making a King, a Young and Mighty King, the Inſtrument of ſo much Good; for Inſpiring into his Soul ſuch Chriſtian and ſuch Generous Purpoſes; inſtead of all thoſe vain, ambitious towring Imaginations, thoſe wicked, wanton and luxurious Thoughts, that fill the Heads and Hearts of Common Princes; for giving us a Founder, whoſe Bounty makes Us not more happy Men, than his Example would, if followed, happy Chriſtians: for the Advantage of all thoſe excellent Graces, and illuſtrious Virtues that adorn'd his Life, and ſhone ſo eminently in Him; for his early Zeal and Piety, his ardent and unparallel'd Devotion towards God: for his innocent and uncorrupted Youth; for his Sanctity, Sobriety, and Temperance in every kind; for his great Love to Learning, and greater yet to good Morality, and true Religion: for the firm and ſteady Virtues of his Manhood: for his Care of all his Life; and that incredible Watchfulneſs over all his Thoughts, and Words and Works; inſomuch that in Twelve Years time, his Confeſſor found no occaſion to

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injoyn Him any Sort of Penitance: For his ready Resignation to the Will of God in all Conditions; for his admirable Patience under all the Sorrows and Distresses, the Dangers and the Difficulties, the Exiles, and Imprisonments, with which his Life was exercis'd for One and Fifty years: and lastly, for his Holy End and Sufferings, being found at his Devotions, by that Inhumane Prince that stabb'd him to the Heart, and left expiring out his Soul amidst his Prayers. R. 3d.

These are the Virtues I can thank God for, without a Blush or secret Check, for flattering or enlarging. Rare, and unseen in Kings, and read by private Men with wonder and confusion: so that I doubt if most of us were left to judge of them by the faint Pursuits and feeble Imitations we have made, there would be great temptations to conclude against their Truth and Possibility. These are the Virtues, better far beit the Fame and Memory of Christian Kings, than those of Glorious Heroes, and Triumphant Conquerors, Enlargers of their Empires, and Terrors of their Generations. For the true English of those Pompous Titles is, that they have been the Plagues of the Earth, and mighty Murderers of Mankind, that they have made Millions of wretched Widows, Orphans and Relations; have turned fair Kingdoms into fields of Blood and Horror, and overun the World with barbarous Waste and Desolation. And tho these Bears and Tigers, Wolves and Foxes, are in some manner Necessary and Usefull in the World, and make a glorious Bustle whilst they live, and we are pleas'd with the Relations of their Acts when dead; (better when dead.) Yet no Man in his wits, that can consider, and might choose his State himself, but would prefer the *Palms* of innocent and suffering Kings, to all the *Lawrels* and en-

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ſanguin'd Wreaths of thoſe Renowned *Nimrods*. Theſe are the Virtues we can thank God for, becauſe they are ſo uſefull, and ſo edifying to the World; ſo ſafe to recommend to all Mankind, but eſpecially ſo proper for our private Imitation; ſo ſuited to our way of Living, that one would think the Godly King had liv'd on purpoſe for *our* Uſe and Service, and that our Statutes had been copied from his Practice, with ſome deſign to ſhame us into Duty, or make us inexcuſable, if we could otherwiſe abuſe ſuch Bounty, neglect ſuch Virtue, and refuſe to write after ſo fair and goodly an Original.

And this is all the Incenſe I will offer to our Glorious Founder. For thô I ſhould extract the Quinteſſence of all the flattering Acclamations of the ſlaviſh Senate down from *Auguſtus* to *Auguſtulus*; the nobleſt Flights, and moſt exalted Strains of the Panegyriſts from *Pliny* to this Day; the Dedications, the Devices, Mottoes, and Inſcriptions of our neighbouring Kingdom to their vainglorious Monarch, or from the ſervile and degenerate Spirit of Addreſs at home; and could refine upon them all, and raiſe Him up a Monument of Praiſe, as Fair and Beautifull, and Juſt withall, as *This* I praiſe Him *in*, yet εἴ τις αἴσθησις, if there be any ſenſe or underſtanding of our Mortal State; if they Above, receive Acceſſion of Beatitude from any thing we ſay or do below--- I know his Innocent and Righteous Soul, will take more joy, be better pleas'd, if what I have ſaid, can either move my ſelf, or any here, to the Improvement of one Grace, the Exerciſe of one Virtue, or to the Amendment of one evil Practice.

Laſtly, We muſt pray to God for our Benefactors. I know very well whither the Application of this Part of the Text, would have naturally led me, if I had liv'd, when

when this great Anniverſary was firſt deſign'd, or a hundred Years after it. It was their way to ſhare the time allotted to theſe Exerciſes, betwixt the venting trifling and inſipid Praiſes of their Subjects; and they were forc'd moſt commonly, for want of Truth, to feign their Virtues firſt, like thoſe of Heroes in Romances, and then praiſe them: and betwixt the offering Prayers for reſt and quiet of the Souls of the Departed, and other ſuch Expreſſions, as ignorant good Nature, vext and tormented with uncertainties, and hopes and fears, and tender ſcruples, firſt ſuggeſted, and afterwards improv'd to dangerous and dreadfull Superſtition: And the Choice of this moſt Solemn Dedication Day, was to have directed me, to whom in Heaven I was to have made my moſt particular Addreſs. But God be thank'd, that Task is ſpar'd, thoſe Days are gone, and now paſt proſpect of Return; the Text means no ſuch thing as Praying for the Dead. The Good King *Henry* is, if any one, at Reſt, and wants no Prayers. The ever Glorious, ever Bleſſed Virgin, wants nor requires no Service of that nature at our Hands. 'Tis God alone that asks, and that deſerves that Noble Sacrifice, and to Him only let us offer it, as is moſt due, with all humility of Soul; and beg of Him, that We, according to the Example of this Righteous Prince, may paſs our Lives here in his Faith and Fear, and may with Him and all Good Souls, be made Partakers of a Glorious Reſurrection in the Life to come, through the Merits and Interceſſion of our ador'd Redeemer Jeſus Chriſt; To whom with the Holy Ghoſt be aſcrib'd all Honour, Praiſe, and Glory, now and for evermore. *Amen.*

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when this great Anniversary was first design'd, or a hundred Years after it. It was their way to share the time allotted to these Exercises, betwixt the venting trifling and insipid Praises of their Subjects; and they were forc'd most commonly, for want of Truth, to feign their Virtues first, like those of Heroes in Romances, and then praise them: and betwixt the offering Prayers for rest and quiet of the Souls of the Departed, and other such Expressions, as ignorant good Nature, vext and tormented with uncertainties, and hopes and fears, and tender scruples, first suggested, and afterwards improv'd to dangerous and dreadfull Superstition: And the Choice of this most Solemn Dedication Day, was to have directed me, to whom in Heaven I was to have made my most particular Address. But God be thank'd, that Task is spar'd, those Days are gone, and now past prospect of Return; the Text means no such thing as Praying for the Dead. The Good King *Henry* is, if any one, at Rest, and wants no Prayers. The ever Glorious, ever Blessed Virgin, wants nor requires no Service of that nature at our Hands. 'Tis God alone that asks, and that deserves that Noble Sacrifice; and to Him only let us offer it, as is most due, with all humility of Soul; and beg of Him, that We, according to the Example of this Righteous Prince, may pass our Lives here in his Faith and Fear, and may with Him and all Good Souls, be made Partakers of a Glorious Resurrection in the Life to come, through the Merits and Intercession of our ador'd Redeemer Jesus Christ, To whom with the Holy Ghost be ascrib'd all Honour, Praise, and Glory, now and for evermore. *Amen.*

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